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sidered. This is but one side of the case, though, to be sure, a very plausible one. If it is true, *no statement, which is inconsistent with anything formerly believed on a given subject, may be considered.* Who will subscribe to this? The Christian pastor should keep himself informed of the discussions which are going on around him; the minister who fears to read such discussions, lest, forsooth, he become unsettled, will scarcely be able to settle the doubts of others. We believe that a valuable service has been rendered the cause of Biblical learning by the publication of these notes. If their perusal will but open the eyes of some of our ministers, if it will stimulate them to a personal investigation of the question, we shall feel repaid.

RABBI FELSENTHAL'S words concerning Delitzsch's *Hebrew New Testament* are worthy of a careful reading. His opinion in regard to the meaning or use of an expression will carry with it great weight. His criticisms, whether or not they can be fully substantiated, will be enjoyed by those who read them.

THE article on The Talmud by Rev. P. A. Nordell which was promised, being delayed by reason of his illness, came just a little too late for publication in this number.

HEBREW WORDS FOR "MAN."

If it is strange that man, gifted though he is with great intelligence, should yet need a relation of the nature and character of his Maker; still more surprising is it that he should have to learn from the pages of Holy Writ the story of his own origin and destiny. We know by our natural instincts neither whence we come or whither we are going. But the book which unfolds to us the manifold aspects of the divine existence has not failed to supply this further lack; it furnishes us with a number of vivid scenes from human life, tracing it from its dawn in Paradise to its final and sublime reconstitution in the Great Day of "the manifestations of the sons of God." These pictures set forth the ways of man, both in his relationship with God and in his domestic social and national capacities, and they are perpetually bringing into prominence the extraordinary anomalies which exist in his dispositions, aims or actions. In consonance with our every day experience, the divine artist in portraying human nature has depicted a series of incongruities which illustrate at once the greatness and littleness of man, his nearness to God and his fellowship with the dust. The very names of man used by the Hebrew writers indicate the anomalies of his condition, for the principal words which are used represent him in four apparently inconsistent aspects:—as ADAM, he is of the earth, earthy; as ISH, he is endowed with immaterial and personal existence; as ENOSH, he is weak or incurable; and as GEVER, he is mighty and noble. —*Girdlestone.*

A COALITION of Necho, King of Egypt, Cyaxares, King of Media, and Nabopolassar, King of Babylon, was formed against Assyria, and the Medes and Babylonians, after defeating the Assyrian forces, laid siege to Nineveh. The lofty walls of the city long resisted their efforts, but after two years there happened a great overflow of the Tigris, which swept away part of the wall of the city. Through the breach the besiegers entered on the subsiding of the flood and captured the city. The last King of Assyria, finding his city was taken, made a pile of all his valuables in the palace, and setting fire to it, perished himself in the flames. The city was now plundered and at once destroyed; it did not gradually decay, like Babylon, but from the time of its capture it ceased to have any political importance, and its site became almost forgotten.—*George Smith.*

MUSIC IN THE CHURCH.

Theses given by Dr. FRANZ DELITZSCH to his English Exegetical Society.

1. Music in the church is allowed, for music belongs not to the shadow of the Old Testament worship, which is abolished by the substance of salvation which has appeared in the person of our Savior and by the work of our Savior.

2. If singing is allowed, consequently also playing instruments is allowed; for, singing, we make music with the instruments of our speech and, playing instruments, we make the wood and metal and strings sing. The vocal music makes the nature of our body serviceable to God's honor and the instrumental music makes eternal nature serviceable to God's honor.

3. Whatever is allowed to be done internally, is also allowed to be done externally. The Apostle summons us to sing and to make melody (music) in our hearts (Eph. v. 19), therefore it is also laudable to make music to the Lord with our mouth and with our hands.

4. Whatever takes place in the upper (celestial) or triumphant church, cannot be forbidden in the church here below. Now the Seer hears in the heavens a voice as the voice of many waters, and the voice which he heard was like the voice (*hos*) of harpers harping with their harps. (Revelation XIV. 2.) The particle *hos*, which is expressed neither in the received nor in the revised version, is significant. The harps and the harping were antitypically corresponding to the terrestrial.

5. Saul was refreshed and the evil spirit departed from him when David took his harp and played with his hands, 1 Sam. XVI. 23, and music was employed in the prophets' school to awaken the prophetic charisma, as the example of Elisha shows upon whom came the hand of the Lord when the minstrel played, 2 Kings III. 15. This energy of music continues and is still practicable.

PROVERBS XVIII: 1.

"Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom." This is the translation given in the authorized version for תִּתְאַוּתָּהּ יִבְקֹשׁ נַפְרָר בְּכָל-תְּוִשָּׁה יִתְנַלֵּץ. The margin has: "He that separateth himself seeketh according to *his* desire, and intermeddleth in every business." There are to be noticed (1) the order of the words, and (2) their meaning.

1. The most natural understanding of the Hebrew order makes of the passage two co-ordinate clauses, the first ending with נַפְרָר, which is the subject and is to be supplied in the second. Gesenius, Davies and Fuerst consider ל at the beginning of the verse as indicating the object of יִבְקֹשׁ, and refer תִּתְאַוּתָּהּ to the subject—*his own* desire. The syntax of the latter clause is plain. It forms the second line of the parallelism, the whole being a true verse (in the technical sense) of epigrammatic poetry. This parallelism is entirely destroyed by the arrangement and translation of the A. V.

2. The participle נַפְרָר means one that separates himself, a misanthrope, "one going his own way, i. e. who closes his mind to admonition." (Fuerst). Such a man